Morning Mantras

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Preparing for Worship and Waking the Lord

Pañcarātra-Pradīpa 4.1

Waking and Remembering the Lord

Upon awakening, chant the Hare Kṛṣṇa *mantra*, or at least 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.'
Offer obeisances to your spiritual master while chanting his praṇāma prayer(s):

> *nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*
> *śrīmate bhaktivedanta-svāmin iti nāmine*
>
> "I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."
>
> *namas te sārasvate deve gaura-vāṇī-pracāriṇe*
> *nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*
>
> "Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries which are filled with impersonalism and voidism."

You may then chant the following prayer to the Lord:

> *prātaḥ prabodhito viṣṇo hṛṣīkeśena yat tvayā*
> *yad yat karayasīśāna tat karomi tavājñayā*
>
> "O Viṣṇu, O Īśāna, O Hṛṣīkeśa, You have awakened me, and now I am ready to do whatever You wish today." [*Viṣṇu-dharmottara*, quoted in *Hari-bhakti-vilāsa* 3.91]

Before rising you may pray to Mother Earth:

> *samudra-vasane devi parvata-stana-maṇḍite*
> *viṣṇu-patni namas tubhyaṁ pāda-sparśaṁ kṣamasva me*
>
> "O Mother Earth, I offer my humble obeisances unto you, who are the wife of Lord Viṣṇu and the residence of the oceans, and who are decorated with mountains. Please forgive me for stepping upon you."

Rise up and fold up your bedding.

The *Hari-bhakti-vilāsa* recommends several verses you may chant upon awakening to glorify the Lord and counteract bad dreams. The following verse, spoken by Śukadeva Gosvāmī, is a favorite of Lord Caitanya Mahāprabhu's followers:

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

"Lord Śrī Kṛṣṇa is He who is known as Jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!" [*Śrīmad-Bhāgavatam* 10.90.48]

Bathing and Dressing

• Brush your teeth, scrape your tongue, and rinse your mouth. If you plan to shave, do it now, before bathing.
• With your *upavīta* thread wrapped around your ear, pass urine and stool and clean yourself (*śauca*).
• When starting to bathe, you may recite the following *mantra*:

(*oṁ*) *apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā*
yaḥ smaret puṇḍarīkākṣaṁ sa bāhyābhyantaraḥ śuciḥ

"Whether pure or impure, or having passed through all conditions of material life, one who remembers lotus-eyed Kṛṣṇa becomes externally and internally clean." [*Garuḍa Purāṇa*, quoted in *Hari-bhakti-vilāsa* 3.47]

• After drying yourself, rinse the towel or *gaṁcha* you used.
• Sit down and tie your *śikhā* while chanting the *brahma-gāyatrī mantra* once.
• Put on clean clothes then perform simple *ācamana* as follows:
Sit on an *āsana*, and with a small spoon take some water from an *ācamana-pātra* [first establish *samānya-arghya*, see next section] and sprinkle it on your hands and feet.
Chant *oṁ keśavāya namaḥ* and sip water from the *brāhma-tīrtha* (the base of the thumb) of your right hand.
Chant *oṁ nārāyaṇāya namaḥ* and sip water from the *brāhma-tīrtha* of the right hand.
Chant *oṁ mādhavāya namaḥ* and sip water from the *brāhma-tīrtha* of the right hand.

Establishing General Arghya Water (samānya-arghya-sthāpana)

Establish *samānya-arghya* before starting the worship. You will use it for purification by *prokṣaṇa* and for offering various upacāras by substitution in the worship of personalities before worshiping the main Deity. Fresh *samānya-arghya* should be established at least twice a day, morning and afternoon.
Note that the *mudrās* mentioned throughout Volume I are optional. See the Supplement for explanations and illustrations of *mudrās*.
Set an empty *pañca-pātra* in place and fill it with fresh water. After pouring a few drops of water

from the *ācamana-pātra* or a spouted waterpot onto the fingers of your right hand, purify the *pañca-pātra* by *prokṣaṇa*:
• Chanting *oṁ astrāya phaṭ*, sprinkle water on the *pañca-pātra*.
• Over the *pañca-pātra* show the *cakra-mudrā*, then *gālinī-mudrā*, then *dhenu-mudrā* (or *surabhi-mudrā*).
• Invoke the Gaṅgā and other holy rivers by showing the *aṅkuśa-mudrā* and chanting:

gaṅge ca yamune caiva godāvari sarasvati
narmade sindho kāveri jale 'smin sannidhiṁ kuru

"May water from the holy rivers Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, and Kāverī kindly be present."

• Now invoke the *bīja*-syllable *oṁ* into the water, chanting it eight times silently while holding the *bījākṣara-mudrā* over the *pañca-pātra*.

Then show the *matsya-mudrā* over the *pañca-pātra*.

Applying Ūrdhva-puṇḍra-tilaka

Chant the following verses while rubbing *gopī-candana* in your right palm; then, while applying *tilaka* and clearing the middle space, chant the name of the appropriate form of the Lord (see below).
Alternatively, chant the verses given below one line at a time while applying the tilaka to the indicated places on your body. After each line of the verse, while clearing the space in the middle (where the Lord resides), chant the name of the appropriate form of the Lord. (Example: Chant *lalāte keśavaṁ dhyāyen* and apply tilaka to your forehead; then chant *oṁ keśavāya namaḥ* and clear the space in the middle.)

APPLY TILAK
CLEAR SPACE

LOCATION

lalāṭe keśavaṁ dhyāyen
oṁ keśavāya namaḥ
(forehead)

nārāyaṇam athodare
oṁ nārāyaṇāya namaḥ
(stomach)

vakṣaḥ-sthale mādhavaṁ tu
oṁ mādhavāya namaḥ
(chest)

govindaṁ kaṇṭha-kūpake
oṁ govindāya namaḥ
(hollow of the throat)

viṣṇuṁ ca dakṣiṇe kakṣau
oṁ viṣṇave namaḥ
(right side)

bāhau ca madhusūdanam
oṁ madhusūdanāya namaḥ
(right upper arm)

trivikramaṁ kandhare tu
oṁ trivikramāya namaḥ
(right shoulder)

vāmanaṁ vāma-pārśvake
oṁ vāmanāya namaḥ
(left side)

śrīdharaṁ vāma-bāhau tu
oṁ śrīdharāya namaḥ
(left upper arm)

hṛṣīkeśaṁ tu kandhare
oṁ hṛṣīkeśāya namaḥ
(left shoulder)

pṛṣṭhe ca padmanābhaṁ ca
oṁ padmanābhāya namaḥ
(upper back)

kātyaṁ dāmodaraṁ nyaset
oṁ dāmodarāya namaḥ
(lower back)

"When one marks the forehead with tilaka, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back." [*Caitanya-caritāmṛta, Madhya-līlā* 20.202, Purport]

The *śikhā* area is not marked with *tilaka*; rather, after washing the right hand, wipe the remaining water on your śikhā while chanting *oṁ vāsudevāya namaḥ*.

Sipping Water for Purification (vaiṣṇava-ācamana)

Always perform *ācamana* before entering the Deity room to worship the Lord.
Sit on a proper sitting place (*āsana*).* (If there is no *āsana*, kneel with your right knee touching the floor and your left foot flat on the floor.)
With an *ācamana-pātra* filled with water clean both hands by sprinkling them with water; holding the *ācamana* spoon in your left hand, pour a few drops into the right palm.* While looking at the water chant the appropriate *mantra* and then silently sip the water from the base of the right thumb (the *brāhma-tīrtha*).
The procedure for basic *ācamana* consists of the first three steps below. If time and circumstances permit, you may perform the complete *ācamana*:

• Chant *oṁ keśavāya namaḥ* and sip water from the *brāhma-tīrtha* of your right hand.
• Chant *oṁ nārāyaṇāya namaḥ* and sip water from the *brāhma-tīrtha* of your right hand.
• Chant *oṁ mādhavāya namaḥ* and sip water from the *brāhma-tīrtha* of your right hand.
• Chant *oṁ govindāya namaḥ* and sprinkle water on your right hand.
• Chant *oṁ viṣṇave namaḥ* and sprinkle water on your left hand.
• Chant *oṁ madhusūdanāya namaḥ* and touch your right cheek with the fingers of your right hand.
• Chant *oṁ trivikramāya namaḥ* and touch your left cheek with the fingers of your right hand.
• Chant *oṁ vāmanāya namaḥ* and wipe above your upper lip with the base of your right thumb.
• Chant *oṁ śrīdharāya namaḥ* and wipe below your lower lip with the base of your right thumb.
• Chant *oṁ hṛṣīkeśāya namaḥ* and sprinkle water on both hands.
• Chant *oṁ padmanābhāya namaḥ* and sprinkle water on your feet.
• Chant *oṁ dāmodarāya namaḥ* and sprinkle water on the top of your head.

While chanting the following *mantras*, perform the hand motions:

• Chant *oṁ vāsudevāya namaḥ* and touch your upper and lower lips with the tips of the fingers of your right hand.

• Chant *oṁ saṅkarṣaṇāya namaḥ* and touch your right nostril with your right thumb and forefinger.
• Chant *oṁ pradyumnāya namaḥ* and touch your left nostril with your right thumb and forefinger.
• Chant *om aniruddhāya namaḥ* and touch your right eye with your right thumb and ring finger.
• Chant *oṁ puruṣottamāya namaḥ* and touch your left eye with your right thumb and ring finger.
• Chant *om adhokṣajāya namaḥ* and touch your right ear with your right thumb and forefinger.
• Chant *oṁ nṛsiṁhāya namaḥ* and touch your left ear with your right thumb and forefinger.
• Chant *om acyutāya namaḥ* and touch your navel with your right thumb and little finger.
• Chant *oṁ janārdanāya namaḥ* and touch your heart with the palm of your right hand.
• Chant *oṁ upendrāya namaḥ* and touch your head with all the finger tips of your right hand.
• Chant *oṁ haraye namaḥ* and touch your right upper arm with the fingertips of your left hand.
• Chant *oṁ kṛṣṇāya namaḥ* and touch your left upper arm with the fingertips of your right hand.

Now chant the following *mantra* from the *Ṛg Veda* while showing the *praṇāma-mudrā* (palms together in front of your heart):

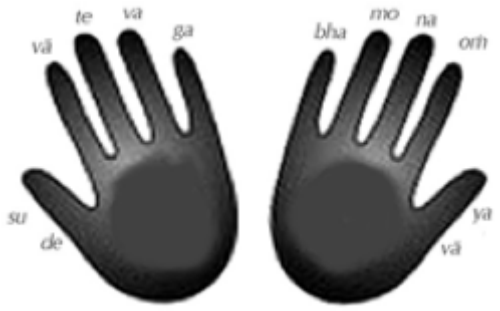
> *(oṁ) tad viṣṇoḥ paramaṁ padaṁ*
> *sadā paśyanti sūrayaḥ*
> *divīva cakṣur-ātatam*
> *tad viprāso vipanyavo*
> *jāgṛvaṁ saḥ samindhate*
> *viṣṇor yat paramaṁ padam*
>
> “Just as those with ordinary vision see the sun's rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake brāhmaṇas can see that abode, they can also reveal it to others.” [*Ṛg Veda Saṁhitā*]

Nārāyaṇa-kavaca Shield

Śrīmad-Bhāgavatam 6.8

Sit gravely and silently, facing north. If you have second initiation, chant the Gāyatrī *mantras* now. While chanting the *mantra* of eight syllables [*oṁ namo nārāyaṇāya*], beginning with the *praṇava*, (*oṁ*), one should touch his hands to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one should chant the *mantra* in reverse while touching the parts of his body in the reverse order. These two processes are known as *utpatti-nyāsa* and *saṁhāra-nyāsa* respectively.

Then one should chant the *dvādasakṣara-mantra* [*oṁ namo bhagavate vāsudevāya*]. Preceding each syllable by the *oṁkāra*, one should place the syllables of the *mantra* on the tips of his fingers, beginning with the index finger of the right hand and concluding with the index finger of the left. The four remaining syllables should be placed on the joints of the thumbs.



One must then chant the *mantra* of six syllables [*oṁ viṣṇave namaḥ*]. One should place the syllable "*oṁ*" on his heart, the syllable "*vi*" on the top of his head, the syllable "*ṣa*" between his eyebrows, the syllable "*ṇa*" on his tuft of hair [*śikhā*], and the syllable "*ve*" between his eyes. The chanter of the *mantra* should then place the syllable "*na*" on all the joints of his body and meditate on the syllable "*ma*" as being a weapon. He should thus become the perfect personification of the *mantra*. Thereafter, adding *visarga* to the final syllable "*ma*," he should chant the *mantra* "*maḥ astrāya phaṭ*" ("I am a weapon") in all directions, beginning from the east (E, S, W, N, up, down). In this way, all directions will be bound by the protective armor of the *mantra*.

After finishing this chanting, one should think himself qualitatively one with the Supreme Personality of Godhead, who is full in six opulences and is worthy to be meditated upon. Perform *bhūta-śuddhi* by reciting the following prayer, meditating on its meaning:

> “I am by nature the eternal servant of Kṛṣṇa, but by misfortune, due to being inimical toward Him from time immemorial, I have been identifying myself with the body and been continuously wandering in the cycle of birth and death in the material world, suffering the burning threefold miseries. Now, as a result of some unimaginable good fortune, by the mercy of my spiritual master I know that I am the eternal servant of Kṛṣṇa, that I am an infinitesimal spiritual being, completely apart from the gross and subtle body. Now, by the order of my spiritual master, following in his footsteps, I have obtained the good fortune of being able to serve his lotus feet and the lotus feet of Lord Caitanya Mahāprabhu and Śrī-Śrī Rādhā-Śyāmasundara. śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu.”

Then one should chant the following protective prayer to Lord Nārāyaṇa, the Nārāyaṇa-kavaca.

oṁ harir vidadhyān mama sarva-rakṣāṁ
nyastāṅghri-padmaḥ patagendra-pṛṣṭhe
darāri-carmāsi-gadeṣu-cāpa-
pāśān dadhāno ’ṣṭa-guṇo ’ṣṭa-bāhuḥ

“The Supreme Lord, who sits on the back of the bird Garuḍa, touching him with His lotus feet, holds eight weapons—the conchshell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because He fully possesses the eight mystic powers [aṇimā, laghimā, etc.].”

jaleṣu māṁ rakṣatu matsya-mūrtir
yādo-gaṇebhyo varuṇasya pāśāt
sthaleṣu māyāvaṭu-vāmano ’vyāt
trivikramaḥ khe ’vatu viśvarūpaḥ

“May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod Varuṇa. By expanding His illusory energy, the Lord assumed the form of the dwarf Vāmana. May Vāmana protect me on the land. Since the gigantic form of the Lord, Viśvarūpa, conquers the three worlds, may He protect me in the sky.”

durgeṣv aṭavy-āji-mukhādiṣu prabhuḥ
pāyān nṛsiṁho ’sura-yūthapāriḥ
vimuñcato yasya mahāṭṭa-hāsaṁ
diśo vinedur nyapataṁś ca garbhāḥ

“May Lord Nṛsiṁhadeva, who appeared as the enemy of Hiraṇyakaśipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefront.”

rakṣatv asau mādhvani yajña-kalpaḥ
sva-daṁṣṭrayonnīta-dharo varāhaḥ
rāmo ’dri-kūṭeṣv atha vipravāse
salakṣmaṇo ’vyād bharatāgrajo ’smān

“The Supreme indestructible Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yajñeśvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May Paraśurāma protect me on the tops of mountains, and may the elder brother of Bharata, Lord Rāmacandra, along with His brother Lakṣmaṇa, protect me in foreign countries.”

mām ugra-dharmād akhilāt pramādān
nārāyaṇaḥ pātu naraś ca hāsāt
dattas tv ayogād atha yoga-nāthaḥ
pāyād guṇeśaḥ kapilaḥ karma-bandhāt

“May Lord Nārāyaṇa protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord Dattātreya, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.”

sanat-kumāro ’vatu kāmadevād
dhayaśīrṣā māṁ pathi deva-helanāt
devarṣi-varyaḥ puruṣārcanāntarāt
kūrmo harir māṁ nirayād aśeṣāt

“May Sanat-kumāra protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagrīva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarṣi Nārada protect me from committing offenses in worshiping the Deity, and may Lord Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.”

dhanvantarir bhagavān pātv apathyād
dvandvād bhayād ṛṣabho nirjitātmā
yajñaś ca lokād avatāj janāntād
balo gaṇāt krodha-vaśād ahīndraḥ

“May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Ṛṣabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yajña protect me from defamation and harm from the populace, and may Lord Balarāma as Śeṣa protect me from envious serpents.”

dvaipāyano bhagavān aprabodhād
buddhas tu pāṣaṇḍa-gaṇa-pramādāt
kalkiḥ kaleḥ kāla-malāt prapātu
dharmāvanāyoru-kṛtāvatāraḥ

“May the Personality of Godhead in His incarnation as Vyāsadeva protect me from all kinds of ignorance resulting from the absence of Vedic knowledge. May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action. May Kalkideva, the Supreme Personality of Godhead, who appeared as an incarnation to protect religious principles, protect me from the dirt of the age of Kali.”

māṁ keśavo gadayā prātar avyād
govinda āsaṅgavam ātta-veṇuḥ
nārāyaṇaḥ prāhṇa udātta-śaktir
madhyan-dine viṣṇur arīndra-pāṇiḥ

“May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is

always engaged in playing His flute, protect me in the second portion of the day. May Lord Nārāyaṇa, who is equipped with all potencies, protect me in the third part of the day, and may Lord Viṣṇu, who carries a disc to kill His enemies, protect me in the fourth part of the day."

devo 'parāhṇe madhu-hogradhanvā
sāyaṁ tri-dhāmāvatu mādhavo mām
doṣe hṛṣīkeśa utārdha-rātre
niśītha eko 'vatu padmanābhaḥ

"May Lord Madhusūdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, may Lord Mādhava, appearing as Brahmā, Viṣṇu and Maheśvara, protect me, and in the beginning of night may Lord Hṛṣīkeśa protect me. At the dead of night [in the second and third parts of night] may Lord Padmanābha alone protect me."

śrīvatsa-dhāmāpara-rātra īśaḥ
pratyūṣa īśo 'si-dharo janārdanaḥ
dāmodaro 'vyād anusandhyaṁ prabhāte
viśveśvaro bhagavān kāla-mūrtiḥ

"May the Supreme Personality of Godhead, who bears the Śrīvatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord Janārdana, who carries a sword in His hand, protect me at the end of night [during the last four ghaṭikās of night]. May Lord Dāmodara protect me in the early morning, and may Lord Viśveśvara protect me during the junctions of day and night."

cakraṁ yugāntānala-tigma-nemi
bhramat samantād bhagavat-prayuktam
dandagdhi dandagdhy ari-sainyam āśu
kakṣaṁ yathā vāta-sakho hutāśaḥ

"Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarśana cakra burn our enemies to ashes."

gade 'śani-sparśana-visphuliṅge
niṣpiṇḍhi niṣpiṇḍhy ajita-priyāsi
kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo-
bhūta-grahāṁś cūrṇaya cūrṇayārīn

"O club in the hand of the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, Bhūtas and Grahas. Please pulverize them."

tvaṁ yātudhāna-pramatha-preta-mātṛ-

piśāca-vipragraha-ghora-dṛṣṭīn
darendra vidrāvaya kṛṣṇa-pūrito
bhīma-svano 'rer hṛdayāni kampayan

"O best of conchshells, O Pāñcajanya in the hands of the Lord, you are always filled with the breath of Lord Kṛṣṇa. Therefore you create a fearful sound vibration that causes trembling in the hearts of enemies like the Rākṣasas, pramatha ghosts, Pretas, Mātās, Piśācas and brāhmaṇa ghosts with fearful eyes."

tvaṁ tigma-dhārāsi-varāri-sainyam
īśa-prayukto mama chindhi chindhi
cakṣūṁṣi carmañ chata-candra chādaya
dviṣām aghonāṁ hara pāpa-cakṣuṣām

"O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to pieces. Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes."

yan no bhayaṁ grahebhyo 'bhūt
ketubhyo nṛbhya eva ca
sarīsṛpebhyo daṁṣṭribhyo
bhūtebhyo 'ṁhobhya eva ca

sarvāṇy etāni bhagavan-
nāma-rūpānukīrtanāt
prayāntu saṅkṣayaṁ sadyo
ye naḥ śreyaḥ-pratīpakāḥ

"May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa mahā-mantra."

garuḍo bhagavān stotra-
stobhaś chandomayaḥ prabhuḥ
rakṣatv aśeṣa-kṛcchrebhyo
viṣvaksenaḥ sva-nāmabhiḥ

"Lord Garuḍa, the carrier of Lord Viṣṇu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord Viṣvaksena, the Personality of Godhead, also protect us from all dangers by His holy names."

sarvāpadbhyo harer nāma-
rūpa-yānāyudhāni naḥ
buddhīndriya-manaḥ-prāṇān
pāntu pārṣada-bhūṣaṇāḥ

“May the Supreme Personality of Godhead’s holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.”

yathā hi bhagavān eva
vastutaḥ sad asac ca yat
satyenānena naḥ sarve
yāntu nāśam upadravāḥ

“The subtle and gross cosmic manifestation is material, but nevertheless it is nondifferent from the Supreme Personality of Godhead because He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect. Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.”

yathaikātmyānubhāvānāṁ
vikalpa-rahitaḥ svayam
bhūṣaṇāyudha-liṅgākhyā
dhatte śaktīḥ sva-māyayā

tenaiva satya-mānena
sarva-jño bhagavān hariḥ
pātu sarvaiḥ svarūpair naḥ
sadā sarvatra sarva-gaḥ

“The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord’s bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.”

vidikṣu dikṣūrdhvam adhaḥ samantād
antar bahir bhagavān nārasiṁhaḥ
prahāpayaḷ laloka-bhayaṁ svanena
sva-tejasā grasta-samasta-tejāḥ

“Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsiṁhadeva. May Lord Nṛsiṁhadeva, roaring for His devotee Prahlāda Mahārāja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover

their influence by His own transcendental influence. May Nṛsiṁhadeva protect us in all directions and in all corners, above, below, within and without.”

Śrī Nṛsiṁha Praṇāma

Jayadeva Gosvāmī

namas te narasiṁhāya prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye

“I offer my obeisances to Lord Narasiṁha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.”

ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁham ādiṁ śaraṇaṁ prapadye

“Lord Nṛsiṁha is here and also there. Wherever I go Lord Nṛsiṁha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsiṁha, the origin of all things and the supreme refuge.”

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one’s fingernails, so in the same way the body of the wasplike demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.”

Prayers to Lord Narasiṁha by Saturn Personified

Śrī Śanaiścara-kṛta Śrī Narasiṁha Stuti

sulabho bhakti yuktānāṁ durdarśo duṣṭa cetasāṁ
ananya gatikānām ca prabhu bhaktaika-vatsalaḥ
śanaiścara tatra nṛsiṁha-deva cakārāmala-citta-vṛtiḥ
praṇamya ṣaṣṭāṅgam aśeśa-loka kirīta nīrājita pāda-padmam

“Lord Nṛsiṁhadeva is easily accessible to the devotees and punishes those who are evil-minded. He is the saviour for those who are helpless who desire to seek refuge in Him. When the demigods of innumerable planets bow down to His lotus feet, the bright jewels from their crowns are reflected on His toenails which gives the impression that lamps are being waved in front of them.
Unto His lotus feet, Śanideva prostrated and prayed (in the court of Brahmā).”

śrī śanir-uvāca
yat pāda-pankaja-raja paramādharena
saṁsevitam sakala kalmaśa rāśī-nāśam
kalyāṇa kārakam aśeṣanijānugānam
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“Śrī Śani said - By the mercy of the dust of Your lotus feet which destroy a multitude of sins, grant infinite auspiciousness to Your devotee who always worships Your lotus feet with devotion. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

sarvatra cancalatayā sthitayāpi lakṣmyāḥ
brahmādi-vandya-padayā stirayānya sevi
pādāravinda-yugalaṁ paramā-dharena
sa tvam nṛsiṁha mayi dehi kṛpā valokam

“Your lotus feet are worshipped by Goddess Lakṣmī, even though She is fickle by nature (cancala) and by Lord Brahmā and Lord Śiva whose feet are worthy of worship with devotion. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

yad rūpam āgama-śiraḥ pratipādhyamādhya
ādhyātmikādi paritāpa haram vicintyam
yogīśvarair apathagākhila doṣa saṅghaiḥ
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“By contemplating or meditating upon Your appearance, which is expounded in the Vedas extensively, the best of the saints are liberated from the three-fold miseries and from all misfortunes. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

prahlāda bhakta vacasā harir āvirāsa

stambhe hiraṇyakaśipuṁ ya udhārabhāvaḥ
urvau nidhāya udharam nakhārai dadhāra
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“By the word of His devotee named Prahlāda, Lord Hari, who is generous and kind, appeared from a pillar and by placing Hiraṇyakaśipu on His thighs split open his stomach with His nails. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

yo naija bhaktaṁ analāmbudhi bhūdharogra
śṛṇga-prapāta viśa dhamti sarīsupebhyaḥ
sarvātmakaḥ parama-kāruṇiko rarakṣa
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“You protected your own devotee Prahlāda from a raging fire, the deep ocean, from falling from a tall mountain peak, poison, a mad elephant and the fangs of poisonous serpents. You are omnipresent and supremely generous. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

yannirvikāra para-rūpa vicintanena
yogīśvarā viśaya sāgara vīta rāgāḥ
viśrāmtim āpura-vināśa vatīṁ parākhyāṁ
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“By meditating upon He whose great form is devoid of imperfections, the best of the saints attained liberation from the ocean of materialistic attachments and obtained unmitigated salvation. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

yad rūpam-ugra parimardana bhāva śāli
saṁcintanena sakalāgha vināśa kāri
bhūta jvara graha samudbhava bhīti nāśam
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“By meditating upon He whose form is fearsome, all peace, happiness and prosperity can be obtained, all sins can be obliterated, the fear arising from evil spirits, fevers and unfavorable planetary positions can be removed, O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

yasyottamaṁ yaśa umā-patim padma-janma
śakrādi daivata sabhāsu samasta-gītam
śaktaiva sarvaśa-mala praśamaika dakṣam
sa tvam nṛsiṁha mayi dehi kṛpā-valokam

“Your transcendental fame is sung gloriously in all the divine assemblies of Śiva, Brahmā and Indra etc. and whose power is steadfast in wiping out all impurities, O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.”

evam śrutvā stutiṁ devaḥ śanināṁ kalpitāṁ hariḥ
uvāca brahma vṛndasta śaniṁ taṁ bhakta-vatsalaḥ

“On listening to the heartfelt prayer composed by Śanideva in the assembly of Lord Brahmā, Lord Hari who is ever compassionate to His devotees, spoke to Śanideva as follows.”

śrī nṛsiṁha uvāca
prasannoham śane tubhyaṁ
varam varaya śobhanaṁ
yaṁ vāñchasi tameva tvam
sarva-loka hitāvaham

“Śrī Nṛsiṁha said – O Śani, I am pleased with your devotion. Whatever you desire that will benefit the world, ask for that kind of boon and I will grant it.”

śrī śanir uvāca
nṛsiṁha tvam mayi kṛpām kuru deva dayā-nidhe
mad vāsaras tava prīti-kara syat devatā-pate

mat kṛtam tvat param stotraṁ śṛṇvanti ca paṭanti ca
sarvān kāman pūrayetās teśām tvaṁ loka-bhāvanaḥ

“Śrī Śanideva replied – O Lord Nṛsiṁha, O reservoir of compassion, please be kind to me. O Lord of all gods, let my week-day (Saturday) be Your favorite day. O Purifier of all the worlds, may You fulfill the desires of all those who listen to or read this great prayer to You composed by me.”

śrī nṛsiṁha uvāca
tataivāstu śaneham vai
rakṣo-bhuvana saṁsthitaḥ
bhakta kāmān pūrayiśye
tvaṁ mamaika vacaḥ śṛṇu

tvat kṛtam mat param stotram
yaḥ paṭecchṛṇu yāccha yaḥ
dvādaśāṣṭama janmastād
bhayaṁ māstu tasya vai

“Śrī Nṛsiṁha said – O Śani, let it be so! By virtue of My being the universal protector (rakṣobhuvana), I fulfill the desires of all My devotees. Please listen to My words -let there be no fear of the twelfth and eighth birth positions (and implicitly any unfavorable birth positions) and consequent troubles from you for any one who reads or listens to this prayer to Me composed by you.”

śani narahariṁ devaṁ
tateti pratyuvāca ha
tataḥ parama-saṁtuṣṭo

jayeti munayovadan

“Then Śanideva replied to Lord Narahari that he would follow the Lord’s instructions. Then the joyful saints and sages present there (in Brahma’s assembly) responded with cries of, ‘jaya, jaya!’”

śrī kṛṣṇa uvāca
itam śanaiścarasyāta nṛsiṁha deva
samvādam etat stavanaṁ ca mānavaḥ
śṛṇoti yaḥ śrāvayate ca
bhaktyā sarvānyābhīṣṭāni ca vindate dhruvam

“Śrī Kṛṣṇa told Dharmarāja, ‘Whoever listens to or recites this conversation between Śanideva and Lord Nṛsiṁha in the form of this prayer of devotion will definitely have all desires fulfilled and will always rejoice.’”

iti śrī bhaviṣyottara purāṇe rakṣobhuvana mahātme śrī
śanaiścara kṛta śrī nṛsiṁha stuti sampūrṇam

“Thus ends the prayers offered to the universal protector Śrī Nṛsiṁha by the great soul Śani.”

Ten Offenses to the Holy Name

Padma Purāna, Brahma Khanda 25.15-18, *Śrīla Prabhupāda Ślokas (VedaBase 2003)*
Chapter 7, *The Kṛṣṇa Consciousness Handbook* (1970)

satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām

satām—devotees of the Lord; nindā—blaspheme; nāmnaḥ—the holy name; paramam—the greatest; aparādham—offense; vitanute—is; yataḥ khyātiṁ yātam—who are engaged in preaching the glories of the Lord; katham u sahate—will never tolerate; tad-vigarhām—such blasphemous activities.

“To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.”

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ
dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ

śivasya—the name of Lord Śiva; *śrī-viṣṇor*—Lord Viṣṇu; *yaḥ*—who; iha—in this material world; *guṇa*—qualities; *nāma*—name; *ādi-sakalam*—everything; *dhiyā*—with the conception; *bhinnam*—difference; *paśyet*—may see; *saḥ*—he; *khalu*—indeed; *hari-nāmā*—the holy name of the Lord; *ahita-karaḥ*—inauspicious (blasphemous).

“To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu. (Sometimes the atheistic class of men take it that any demigod is as good as the Supreme Personality of Godhead, Viṣṇu. But one who is a devotee knows that no demigod, however great he may be, is independently as good as the Supreme Personality of Godhead. Therefore if somebody thinks that he can chant Kālī, Kālī! or Durgā, Durgā! and it is the same as Hare Kṛṣṇa, that is the greatest offense.)”

guror avajñā

guroḥ—the spiritual master; *avajñā*—a material conception of;

“To disobey the orders of the spiritual master.”

śruti-śāstra-nindanam

śruti-śāstra-nindanam—to blaspheme Vedic literature.

“To blaspheme the Vedic literature or literature in pursuance of the Vedic version.”

artha-vādaḥ

artha-vādaḥ—to give some interpretation

“To interpret the holy name of the Lord.”

hari-nāmni kalpanam

hari-nāmni—the holy name; *kalpanam*—imaginary.

“To consider the glories of chanting Hare Kṛṣṇa to be imagination.”

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

nāmnaḥ—the holy name; *balād*—on the strength; *yasya*—of who; *hi*—indeed; *pāpa*—sin; *buddhir*—conception; *na*—not; *vidyate*—is; *tasya*—of him; *yamaiḥ*—by austerities; *hi*—indeed; *śuddhiḥ*—purification.

“To commit sinful activities on the strength of the holy name of the Lord. (Because by chanting the holy name of the Lord one can be freed from all kinds of sinful reactions, it should not be taken that one may continue to act sinfully and after that chant Hare Kṛṣṇa to neutralize his sins. Such a mentality is a very dangerous offense and should be avoided.)”

dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ

dharma—religious performances or pious deeds; *vrata*—vows of penance and austerity; *tyāga*—renunciation; *huta*—agnihotra *yajñas* or sacrificial offerings; *ādi*—etc.; *sarva*—all; *śubha*—auspicious; *kriyā*—activities; *sāmyam*—equality; *api*—also; *pramādaḥ*—inattentive.

“To consider the chanting of Hare Kṛṣṇa to one of the auspicious ritualistic activities which are offered in the *Vedas* as fruitive activities (*karma-kāṇḍa*).”

aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

aśraddadhāne—faithless; *vimukhe*—reluctant; *api*—even; *aśṛṇvati*—does not want to hear; *yaḥ*—one who; *ca*—and; *upadeśaḥ*—instruction; *śiva*—auspicious; *nāmāparādhaḥ*—offense to the holy name.

“To instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better in the beginning not to instruct them in this matter.)”

śrute 'pi nāma-māhātmye

yaḥ prīti-rahito naraḥ
ahaṁ-mamādi-paramo
nāmni so 'py aparādha-kṛt

śrute—who have heard; api—even; *nāma*—the holy name; *māhātmye*—the glories; *yaḥ*—are; *prīti*—love; *rahitaḥ*—devoid; *naraḥ*—a person; *aham*—false ego; *mamādi*—false possessions; *paramaḥ*—supreme; *nāmni*—the holy name of the Lord; *saḥ*—he; *api*—even; *aparādha*—offense; *kṛt*—doing.

“To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.”

api pramādaḥ

api—also; *pramādaḥ*—inattentive.

“It is also an offense to be inattentive while chanting.”

Śrī Śrī Śikṣāṣṭaka

Śrī Caitanya-caritāmṛta, Antya-līlā 20.12-47
Srimad Bhagwatam, Volume 1 (1962)

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāvāgni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *vardhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

“Glory to the Sri Krishna Samkirtan which cleanses the heart of all the dust accumulated for years together and thus the fire of conditional life of repeated birth and death, is extinguished. Such Samkirtan movement is the prime benediction for the humanity at large because it spreads the rays of the benediction Moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss and it helps to have a taste of the full nectarine for which always anxious we are.”

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potency; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

“Oh my Lord your holy name can alone render all benediction upon the living being and therefore you have hundreds and millions of names like Krishna, Govinda etc. In these transcendental names You have invested all Your transcendental energies and there is no hard and fast rules for chanting these holy names. Oh my Lord You have so kindly made easy approach to You by Your holy name but unfortunate as I am, I have no attraction for them.”

tṛṇād api sunīcena

taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

“One can chant the holy name of the Lord in an humble state of mind thinking himself as lower than the straw in the street, tolerant more than the tree, devoid of all sense of false prestige and being ready to offer all kinds of respect to others. In such state of mind one can chant the holy name of the Lord constantly.”

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

“Oh the almighty Lord! I have no desire for accumulating wealth nor I have any desire to enjoy beautiful woman neither I want any number of followers of mine. What I want only is that I may have Your causeless devotional service in my life birth after birth.”

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

ayi—O my Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*-me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; tava—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūlī-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

“Oh the son of Maharaj Nanda, I am Your eternal servitor and although I am so, some how or other I have fallen in the ocean of birth and death. Please therefore pick me up from this ocean of death and fix me up as one of the atoms of Your lotus feet.”

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with standing up of the hairs due to transcendental happiness; *nicitam*—covered; vapuḥ—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

“Oh my Lord when shall my eyes be decorated with tears of love flowing constantly by chanting Your holy name? When my words will be choked up when uttering the holy name? And when all the holes of hair on my body will have eruptions by the recitation of Your name?”

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

yugāyitam—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitam*—tears falling like torrents of rain; *śūnyāyitam*—appearing void; *jagat*—the world; *sarvam*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *viraheṇa me*—by my separation.

“Oh Govinda! Feeling Your separation I am considering a moment as twelve years or more than that and tears flowing from my eyes like the torrents of rains I am feeling all vacant in the world in the absence of your presence.”

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who have fallen at the lotus feet; *pinaṣṭu*—let Him trample; *mām*—me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *va*—or; *vidadhātu*—let Him do; *lampaṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparaḥ*—not anyone else.

“I do not know any one except Krishna as my Lord and He shall always remain as such even if He handles me roughly by his embrace or he may make me broken hearted by not being present before me. He is completely free to do anything and everything but he is always my worshipful Lord, unconditionally.”

Śrī Guru-praṇāma

Songs of the Vaisnava Ācāryas (1972)
Introduction, *Bhagavad-gītā As It Is - Macmillan 1972 Edition*

om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

oṁ—address; *ajñāna*-of ignorance; *timira*-by the darkness; *andhasya*—of one who was blinded; *jñāna-añjana*—by the ointment of spiritual knowledge; *śalākayā*—by a surgical instrument; *cakṣuḥ*—eyes; *unmīlitam*—opened; yena—by whom; *tasmai*—unto him; *śrī-gurave*—unto my spiritual master; *namaḥ*—obeisances.

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

Śrī Rūpa Praṇāma

Songs of the Vaisnava Ācāryas (1972)

śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

śrī-caitanya—of Lord Caitanya; *manaḥ*—mind; *abhīṣṭam*—and desire (mission); *sthāpitam*—established; *yena*—by whom; *bhū-tale*—on the surface of the globe; *svayam*—himself; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when; *mahyam*—unto me; *dadāti*—will give; *sva*—his own; *pada*—lotus feet; *antikam*—proximity to.

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

Śrī Vaiṣṇava Praṇāma

Songs of the Vaisnava Ācāryas (1972)
Introduction, *Bhagavad-gītā As It Is - Macmillan 1972 Edition*

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvenebhyo vaiṣṇavebhyo namo namaḥ

vāñchā-kalpa-tarubhyaḥ—who are desire trees; *ca*—and; *kṛpā*—of mercy; *sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas; *namaḥ namaḥ*—repeated obeisances.

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.”

The Disciplic Succession

Introduction, *Bhagavad-gītā As It Is - Macmillan 1972 Edition*

1) Kṛṣṇa
2) Brahmā
3) Nārada
4) Vyāsa
5) Madhva
6) Padmanābha
7) Nṛhari
8) Mādhava
9) Akṣobhya
10) Jayatīrtha
11) Jñānasindhu
12) Dayānidhi
13) Vidyānidhi
14) Rājendra
15) Jayadharma
16) Puruṣottama
17) Brahmaṇyatīrtha
18) Vyāsatīrtha
19) Lakṣmīpati
20) Mādhavendra Purī
21) Īśvara Purī (Nityānanda, Advaita)
22) Lord Caitanya
23) Rūpa (Svarūpa, Sanātana)
24) Raghunātha, Jīva
25) Kṛṣṇadāsa
26) Narottama
27) Viśvanātha
28) (Baladeva) Jagannātha
29) Bhaktivinode
30) Gaurakiśora
31) Bhaktisiddhānta Sarasvatī
32) His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Additional Mantras

Sixteen Basic Upacāras (Ṣoḍaśopacāra-pūjā)

Pañcarātra-Pradīpa 2.1

Reception
1. *āsana*
2. *svāgata*
3. *padya*
4. *arghya*
5. *ācamana*
6. *madhuparka*
7. *punar-ācamana*

Bathing and Dressing
8. *snāna*
9. *vastra*
10. *alaṇkara*

Worship
11. *gandha*
12. *puspa*
13. *dhūpa*
14. *dīpa*
15. *naivedya*

Concluding Activities
16. *praṇāma*

1. Āsana
• Offer shoes to Their Lordships, escort Them to the place of worship with a gesture of the hand, and then offer Them each an āsana, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept these āsanas."

2. Svāgata
• With joined palms welcome Their Lordships and make Them comfortable, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please be comfortable."

3. Padya
• Offer padya water to wash Their Lordships' lotus feet, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this footbath."

4. Arghya
• Offer arghya to Their Lordships in Their hands so They can sprinkle it over Their heads, saying:

"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this arghya water."

5. Ācamana
• Offer Their Lordships water for sipping, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this ācamanīya water for sipping."

6. Madhuparka
• Offer cups of madhuparka to Their Lordships, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this madhuparka."

7. Punar-ācamana
• Again offer water for sipping, saying:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this acamanīya water for sipping."

8. Snāna
• *Mūrti-śuddhi*: Remove the Deities' clothes and cleanse Their Lordships with a soft, dry cloth. Then wrap Them in gāmchās or towels.
• Offer shoes to Their Lordships and with a gesture of the hand escort Them to Their bathing place, the *snāna-pātra*. Place them just behind the *snāna-pātra* or, if They are large, place the *snāna-pātra* in front of Them.
• Offer each Deity a cotton swab dipped in fragrant oil, meditating that you are massaging Them with the oil. (Then put the cotton swab to the side; it can be distributed to the assembled devotees after the *darśana-āratī*.)
When offering the swab, say:
"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please come to take Your oil massage and bath."

Now bathe Their Lordships as follows (this process is known as *darpana-snānīya-dhyāna*):
• Fill a water conch and, holding a mirror so the Deities are reflected in it, pour water on or in front of the mirror into the *snāna-pātra* while meditating on directly bathing Their Lordships. Fill and empty the conch at least three times. While bathing the Deities, ring a bell with the left hand and chant the Govindam prayers from the *Brahma-saṁhitā* and other appropriate prayers.

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds of thousands of lakṣmīs, or gopīs."

venuṁ kvanantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like the petals of a blooming lotus, whose head is bedecked with a peacock feather, who has a figure of beauty tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids."

ālola-candraka-lasad-vanamālya-vaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, around whose neck is swinging a garland of flowers beautified with the moon-locket. His two hands are adorned with the flute and jeweled ornaments, He always revels in pastimes of love, and His graceful threefold-bending form of Śyāmasundara is eternally manifest."

• Next, hold a towel for each Deity and, by meditation, dry Their Lordships.

9. Vastra

• Offer fresh clothing to Their Lordships, saying:

"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept these beautiful clothes."

• Mentally offer Lord Jagannātha and Lord Baladeva *upavīta* and *tilaka* before putting on Their upper cloth. After dressing Śrīmatī Subhadrā, mentally offer *kuṅkuma* to her forehead.

10. Ābharaṇa

• Offer Their Lordships ornaments and decorate Them. Then mentally comb, arrange, and decorate Their hair. You may offer garlands either now or after offering flowers (see below). As You perform these services say:

"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept these wonderful ornaments; please allow me to arrange Your hair."

11. Gandha

• Mentally apply candana mixed with scents, according to season, to Their Lordships' heads, hands, and lotus feet while showing each Deity a flower dipped in candana and then discarding it. While doing this say:

"O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this refreshing candana."

12. Puṣpa

• While ringing a bell, offer fragrant flowers or flower petals dipped in *candana* to Their Lordships' lotus feet and say:

> "O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept these fragrant flowers at Your lotus feet."

• Offer *tulasī* leaves and *mañjarīs* with *candana* to Lord Jagannātha's and Lord Baladeva's lotus feet, saying:

> "O Lord Jagannātha and Lord Baladeva, please accept these fragrant tulasī leaves and mañjarīs at Your lotus feet."

• Offer flower garlands to Their Lordships. (Alternatively, you may offer garlands when offering the ornaments, or after offering *naivedya*.) While offering the garlands, say:

> "O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept these fresh garlands."

13. Dhūpa

• Offer incense to Their Lordships while ringing the bell and saying:

> "O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this offering of incense."

14. Dīpa

• Offer a ghee or camphor lamp to Their Lordships while ringing a bell and saying:

> "O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this brilliant lamp."

15. Naivedya

• Purify the *bhoga* by *prokṣaṇa* and place *tulasī* leaves on it.
• Offer padya water to wash Their Lordships' lotus feet.
• Offer *ācamana* to Their Lordships.
• Offer fruit and/or sweets and drinking water to Their Lordships while saying:
O Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, please accept this fruit.
• Begging to assist your spiritual master in his service, and begging the blessings of Lord Caitanya and Lord Kṛṣṇa, chant the following prayers three times each while ringing the bell:

> *nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale*
> *śrīmate bhaktivedanta-svāmin iti nāmine*
>
> "I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."
>
> *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*
> *kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*
>
> "O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You."

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

"I offer my obeisances again and again to Lord Kṛṣṇa, who is always worshiped by qualified brāhmaṇas and is very dear to them. He is always concerned with the welfare of the cows, the brāhmaṇas, and the whole universe, and He gives pleasure to the cows, land, and senses."

• Wait for two to five minutes (either remaining seated, with closed eyes, meditating on the Lord enjoying his meal, or exiting the Deity room). Then offer ācamana again.
• Offer flower garlands to Their Lordships (if not offered previously).
• While ringing a bell, offer flowers to Their Lordships' lotus feet; these flowers represent whatever additional items might be pleasing to Them.
• Finally, offer the *mahā-prasāda* of Lord Jagannātha to your spiritual master and Lord Caitanya, saying:

"O Guru Mahārāja, please accept this *jagannātha-mahā-prasāda*. O Lord Caitanya, please accept this *jagannātha-mahā-prasāda*."

16. Praṇāma
• Silently chant the *gopāla-mantra* and the *kāma-gāyatrī* ten times each. [for initiated *brāhmaṇas*]
• Chant appropriate verses in glorification of the Lord, such as the Jagannāthāṣṭaka.

Nine Processes of Devotional Service

Śrīmad-Bhāgavatam 7.5.23-24

śrī-prahrādaḥ uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—of Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanam*—offering worship (with *ṣoḍaśopacāra*, the sixteen kinds of paraphernalia); *vandanaṁ*—offering prayers; *dāsyam*—becoming the servant; *sakhyam*—becoming the best friend; *ātma-nivedanam*—surrendering everything, whatever one has; *iti*—thus; *puṁsā arpitā*—offered by the devotee; *viṣṇau*—unto Lord Viṣṇu (not to anyone else); *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different processes; *kriyeta*—one should perform; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly or completely; *tat*—that; *manye*—I consider; *adhītam*—learning; *uttamam*—topmost.

“Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.”

Nine Stages of Devotional Service

Śrī Caitanya-caritāmṛta, Madhya-līlā 23.14-15

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

ādau—in the beginning; *śraddhā*—firm faith, or disinterest in material affairs and interest in spiritual advancement;*tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); *tataḥ*—thereafter; *anartha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—then; *niṣṭhā*—firm faith;*ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—attachment; *tataḥ*—then; *bhāvaḥ*—emotion of affection;*tataḥ*—thereafter; *prema*—love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *premṇaḥ*—of love of Godhead;*prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—the chronological order.

" 'In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.'

Twelve Mahājānas

Śrīmad-Bhāgavtam 6.3.20-21

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
dvādaśaite vijānīmo
dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ
yaṁ jñātvāmṛtam aśnute

svayambhūḥ—Lord Brahmā; *nāradaḥ*—the great saint Nārada; *śambhuḥ*—Lord Śiva; *kumāraḥ*—the four Kumāras; kapilaḥ—Lord Kapila; *manuḥ*—Svāyambhuva Manu; *prahlādaḥ*—Prahlāda Mahārāja; *janakaḥ*—Janaka Mahārāja; bhīṣmaḥ—Grandfather Bhīṣma; *baliḥ*—Bali Mahārāja; *vaiyāsakiḥ*—Śukadeva, the son of Vyāsadeva; vayam—we; *dvādaśa*—twelve; ete—these; vijānīmaḥ—know; *dharmam*—real religious principles; *bhāgavatam*—which teach a person how to love the Supreme Personality of Godhead; bhaṭāḥ—O my dear servants; *guhyam*—very confidential; *viśuddham*—transcendental, not contaminated by the material modes of nature; *durbodham*—not easily understood; *yam*—which; *jñātvā*—understanding; *amṛtam*—eternal life; *aśnute*—he enjoys.

“Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.”

Catuḥ-Śloki

Śrīmad-Bhāgavatam 2.9.33-36

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *aham*—I, the Personality of Godhead.

“Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.”

ṛte 'rthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

ṛte—without; artham—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

“O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.”

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

yathā—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I a.m outside of everything.”

etāvad eva jijṣāsyaṁ
tattva-jijṣāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

etāvat—up to this; *eva*—certainly; jijṣāsyam—is to be inquired; *tattva*—the Absolute Truth; *jijṣāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

“A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”

I Am Not a Brāhmaṇa Verse

Śrī Caitanya-caritāmṛta, Madhya-līlā 13.80

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

na—not; *aham*—I; *vipraḥ*—a *brāhmaṇa; na*—not; *ca*—also; *nara-patiḥ*—a king or *kṣatriya; na*—not; *api*—also; *vaiśyaḥ*—belonging to the mercantile class; *na*—not; *śūdraḥ*—belonging to the worker class; *na*—not; *aham*—I; *varṇī*—belonging to any caste, or *brahmacārī* (A *brahmacārī*may belong to any caste. Anyone can become a *brahmacārī*or lead a life of celibacy.); *na*—not; *ca*—also; *gṛha-patiḥ*—householder; *no*—not; *vana-sthaḥ*—*vānaprastha,* one who, after retirement from family life, goes to the forest to learn how to be detached from family life; *yatiḥ*—mendicant or renunciant; *vā*—either; *kintu*—but; *prodyan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheḥ*—who is the ocean of nectar; *gopī-bhartuḥ*—of the Supreme Person, who is the maintainer of the *gopīs; pada-kamalayoḥ*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsaḥ*—the servant of the servant.

“ ’I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.’ ”

Harer nāma Verse

Bṛhan-nāradiya Purāṇa 3.8.126
Śrī Caitanya-caritāmṛta, Ādi-līlā 7.76, 17.21
Śrī Caitanya-caritāmrta, Madhya-līlā 6.242

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this Age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—progress; *anyathā*—otherwise.

" ’For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.’

Bhagavad-gītā Ślokas

evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

evam—thus; *paramparā*—disciplic succession; *prāptam*—received; *imam*—this science; *rājarṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—by great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." [*Bhagavad-gītā* 4.2]

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

ye—all of them; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā*—so; *eva*—certainly; *bhajāmi*—do I reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—do follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

"All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā." [*Bhagavad-gītā* 4.11]

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

tat—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—initiate; *te*—unto you; *jñānam*—knowledge; *jñāninaḥ*—the self-realized; *tattva*—truth; *darśinaḥ*—the seers.

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." [*Bhagavad-gītā* 4.34]

Sixty-Four Qualities of Śrī Kṛṣṇa

Chapter 21: Qualities of Śrī Krsna, *Nectar of Devotion*

1) beautiful features of the entire body;
2) marked with all auspicious characteristics;
3) extremely pleasing;
4) effulgent;
5) strong;
6) ever-youthful;
7) wonderful linguist;
8) truthful;
9) talks pleasingly;
10) can speak fluently in all languages;
11) highly learned;
12) highly intelligent;
13) a genius;
14) artistic;
15) extremely clever;
16) expert;
17) grateful;
18) firmly determined;
19) an expert judge of time and circumstances;
20) sees and speaks on the authority of Vedas, or scriptures;
21) pure;
22) self-controlled;
23) steadfast;
24) forbearing;
25) forgiving;
26) grave;
27) self-satisfied;
28) possessing equilibrium;
29) magnanimous;
30) religious;
31) heroic;
32) compassionate;
33) respectful;
34) gentle;
35) liberal;
36) shy;
37) the protector of surrendered souls;
38) happy;
39) the well-wisher of devotees;
40) controlled by love;
41) all-auspicious;
42) most powerful;

43) all-famous;
44) popular;
45) partial to devotees;
46) very attractive to all women;
47) all-worshipable;
48) all-opulent;
49) all-honorable;
50) the supreme controller.

Besides all of the above-mentioned fifty qualities, Lord Kṛṣṇa possesses five more, which are sometimes partially manifested in the persons of Lord Brahmā or Lord Śiva. These transcendental qualities are as follows:

51) changeless;
52) all-cognizant;
53) ever fresh;
54) sac-cid-ānanda (possessing an eternal blissful body);
55) possessing all mystic perfection.
Kṛṣṇa also possesses five other qualities, which are manifest in the body of Nārāyaṇa, and they are listed as follows:
56) He has inconceivable potency.
57) Uncountable universes generate from His body.
58) He is the original source of all incarnations.
59) He is the giver of salvation to the enemies whom He kills.
60) He is the attractor of liberated souls. All these transcendental qualities are manifest wonderfully in the personal feature of Lord Kṛṣṇa.

Besides these sixty transcendental qualities, Kṛṣṇa has four more, which are not manifest even in the Nārāyaṇa form of Godhead, not to speak of the demigods or living entities. They are as follows:

61) He is the performer of wonderful varieties of pastimes (especially His childhood pastimes).
62) He can attract all living entities all over the universes by playing on His flute.
63) He is surrounded by devotees endowed with wonderful love of Godhead.
64) He has a wonderful excellence of beauty which cannot be rivalled anywhere in the creation.

Sixty-Four Aṇgas of Bhakti

Chapter 6: How to Discharge Devotional Service, *Nectar of Devotion*

1) accepting the shelter of the lotus feet of a bona fide spiritual master,
2) becoming initiated by the spiritual master and learning how to discharge devotional service from him,
3) obeying the orders of the spiritual master with faith and devotion,
4) following in the footsteps of great ācāryas (teachers) under the direction of the spiritual master,
5) inquiring from the spiritual master how to advance in Kṛṣṇa consciousness,
6) being prepared to give up anything material for the satisfaction of the Supreme Personality of Godhead, Śrī Kṛṣṇa (This means that when we are engaged in the devotional service of Kṛṣṇa, we must be prepared to give up something which we may not like to give up, and also we have to accept something which we may not like to accept.),
7) residing in a sacred place of pilgrimage like Dvārakā or Vṛndāvana,
8) dealing with the material world only as far as necessary,
9) observing the fasting day on Ekādaśī, and
10) worshiping sacred trees like the banyan tree.

These ten items are preliminary necessities for beginning the discharge of devotional service in regulative principles. In the beginning, if a neophyte devotee observes the above-mentioned ten principles, surely he will quickly make good advancement in Kṛṣṇa consciousness.

The next set of instructions is listed as follows:
1) One should rigidly give up the company of nondevotees.
2) One should not instruct a person who is not desirous of accepting devotional service.
3) One should not be very enthusiastic about constructing costly temples or monasteries.
4) One should not try to read too many books, nor should one develop the idea of earning his livelihood by lecturing on or by professionally reciting Śrīmad-Bhāgavatam or the Bhagavad-gītā.
5) One should not be neglectful in ordinary dealings.
6) One should not be under the spell of lamentation in loss or tribulation in gain.
7) One should not disrespect the demigods.
8) One should not give unnecessary trouble to any living entity.
9) One should carefully avoid the various offenses in chanting the holy name of the Lord, or in worshiping the Deity in the temple.
10) One should be very intolerant towards the blasphemy of the Supreme Personality of Godhead, Kṛṣṇa, or His devotees.

Without following the above-mentioned ten principles, one cannot properly elevate himself to the platform of sādhana-bhakti, or devotional service in practice. Altogether, Śrīla Rūpa Gosvāmī mentions twenty items, and all of them are very important. Out of the twenty, the first three-namely, accepting the shelter of a bona fide spiritual master, taking initiation from him and serving him with respect and reverence-are the most important.

The next important items are as follows:
1) One should decorate the body with tilaka, which is the sign of the Vaiṣṇavas. (The idea is that

as soon as a person sees these marks on the body of the Vaiṣṇava, he will immediately remember Kṛṣṇa. Lord Caitanya said that a Vaiṣṇava is he whom, when seen, reminds one of Kṛṣṇa. Therefore, it is essential that a Vaiṣṇava mark his body with tilaka to remind others of Kṛṣṇa.)
2) In marking such tilaka, sometimes one may write Hare Kṛṣṇa on the body.
3) One should accept flowers and garlands that have been offered to the Deity and the spiritual master and put them on his body.
4) One should learn to dance before the Deity.
5) One should learn to bow down immediately upon seeing the Deity or the spiritual master.
6) As soon as one visits a temple of Lord Kṛṣṇa, one must stand up.
7) When the Deity is being borne for a stroll in the street, a devotee should immediately follow the procession. (In this connection it may be noted that in India, especially in Viṣṇu temples, the system is that apart from the big Deity who is permanently situated in the main area of the temple, there is another set of smaller Deities which are taken in procession in the evening. In some temples it is the custom to hold a big procession in the evening with a band playing and a nice big umbrella over the Deities, who sit on decorated thrones on the cart or palanquin, which is carried by devotees. The Deities come out onto the street and travel in the neighborhood while the people of the neighborhood come out to offer prasādam. The residents of the neighborhood all follow the procession so that it is a very nice scene. When the Deity is coming out, the servitors in the temple put forward the daily accounts before Them: so much was the collection, so much was the expenditure. The whole idea is that the Deity is considered to be the proprietor of the whole establishment, and all the priests and other people taking care of the temple are considered to be the servants of the Deity. This system is very, very old and is still followed. So, therefore, it is mentioned here that when the Deity is on stroll the people should follow behind.)
8) A devotee must visit a Viṣṇu temple at least once or twice every day, morning and evening. (In Vṛndāvana this system is followed very strictly. All the devotees in town go every morning and evening to visit different temples. Therefore during these times there are considerable crowds all over the city. There are about 5,000 temples in Vṛndāvana City. Of course it is not possible to visit all the temples, but there are at least one dozen very big and important temples which were started by the Gosvāmīs and which should be visited.)
9) One must circumambulate the temple building at least three times. (In every temple there is an arrangement to go around the temple at least three times. Some devotees go around more than three times: ten times, fifteen times-according to their vows. The Gosvāmīs used to circumambulate Govardhan Hill.)
10) One should circumambulate the whole Vṛndāvana area.
11) One must worship the Deity in the temple according to the regulative principles. (Offering ārātrika and prasādam, decorating the Deity, etc.-these things must be observed regularly.)
12) Rendering personal service to the Deities.
13) Singing.
14) Saṅkīrtana.
15) Chanting.
16) Offering prayers.
17) Reciting notable prayers.
18) Tasting mahā-prasādam (food from the very plate offered before the Deities).
19) Drinking caraṇāmṛtam (water from the bathing of the Deities which is offered to guests).
20) One must smell the incense and flowers offered to the Deity.
21) One must touch the lotus feet of the Deity.

22) One must see the Deity with great devotion.
23) One must offer ārātrika at different times.
24) One must hear about the Lord and His pastimes from Śrīmad-Bhāgavatam, the Bhagavad-gītā, and similar books.
25) One must pray to the Deity for His mercy.
26) One should remember the Deity.
27) One should meditate upon the Deity.
28) One should render some voluntary service.
29) One should think of the Lord as his friend.
30) One should offer everything to the Lord.
31) One should offer a favorite article (as food or a garment).
32) One should take all kinds of risks for Kṛṣṇa's benefit.
33) In every condition, be a surrendered soul.
34) Pour water on the tulasī tree.
35) Regularly hear Śrīmad-Bhāgavatam and similar literature.
36) Live in a sacred place like Mathurā, Vṛndāvana or Dvārakā.
37) Offer service to Vaiṣṇavas (devotees).
38) Arrange your devotional service according to your means.
39) In the month of Kārttika (October and November), make arrangements for special services.
40) During Janmāṣṭamī (the time of Kṛṣṇa's appearance in this world) observe a special service.
41) Do whatever is done with great care and devotion for the Deity.
42) Relish the pleasure of Bhāgavatam reading amongst devotees and not amongst outsiders.
43) Associate with devotees who are considered more advanced.
44) Live in the jurisdiction of Mathurā.

Sixty-Four Activities in Fine Arts and Crafts

Śrī Brahma-saṁhitā 5.37 Purport

(1) *gīta*-art of singing.
(2) *vādya*-art of playing on musical instruments.
(3) *nṛtya*-art of dancing.
(4) *nāṭya*-art of theatricals.
(5) *ālekhya*-art of painting.
(6) *viśeṣakacchedya*-art of painting the face and body with colored unguents and cosmetics.
(7) *taṇḍula-kusuma-balī-vikāra*-art of preparing offerings from rice and flowers.
(8) *puṣpāstaraṇa*-art of making a covering of flowers for a bed.
(9) *daśana-vasanāṅga-rāga*-art of applying preparations for cleansing the teeth, cloths and painting the body.
(10) *maṇi-bhūmikā-karma*-art of making the groundwork of jewels.
(11) *śayyā-racana*-art of covering the bed.
(12) *udaka-vādya*-art of playing on music in water.
(13) *udaka-ghāta*-art of splashing with water.
(14) *citra-yoga*-art of practically applying an admixture of colors.
(15) *mālya-grathana-vikalpa*-art of designing a preparation of wreaths.
(16) *śekharāpīḍa-yojana*-art of practically setting the coronet on the head.
(17) *nepathya-yoga*-art of practically dressing in the tiring room.
(18) *karṇapātra-bhaṅga*-art of decorating the tragus of the ear.
(19) *sugandha-yukti*-art of practical application of aromatics.
(20) *bhūṣaṇa-yojana*-art of applying or setting ornaments.
(21) *aindra-jāla*-art of jugglery.
(22) *kaucumāra*-a kind of art.
(23) *hasta-lāghava*-art of sleight of hand.
(24) *citra-śākāpūpa-bhakṣya-vikāra-kriyā*-art of preparing varieties of salad, bread, cake and delicious food.
(25) *pānaka-rasa-rāgāsava-yojana*-art of practically preparing palatable drinks and tinging draughts with red color.
(26) *sūcī-vāya-karma*-art of needleworks and weaving.
(27) *sūtra-krīḍā*-art of playing with thread.
(28) *vīṇā-ḍamuraka-vādya*-art of playing on lute and small x-shaped drum.
(29) *prahelikā*-art of making and solving riddles. (29-a) *pratimālā*-art of caping or reciting verse for verse as a trial for memory or skill.
(30) *durvacaka-yoga*-art of practicing language difficult to be answered by others.
(31) *pustaka-vācana*-art of reciting books.
(32) *nāṭikākhyāyikā-darśana*-art of enacting short plays and anecdotes.
(33) *kāvya-samasyā-pūraṇa*-art of solving enigmatic verses.
(34) *paṭṭikā-vetra-bāṇa-vikalpa*-art of designing preparation of shield, cane and arrows.
(35) *tarku-karma*-art of spinning by spindle.
(36) *takṣaṇa*-art of carpentry.
(37) *vāstu-vidyā*-art of engineering.
(38) *raupya-ratna-parīkṣā*-art of testing silver and jewels.

(39) *dhātu-vāda*-art of metallurgy.
(40) *maṇi-rāga jñāna*-art of tinging jewels.
(41) *ākara jñāna*-art of mineralogy.
(42) *vṛkṣāyur-veda-yoga*-art of practicing medicine or medical treatment, by herbs.
(43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhi*-art of knowing the mode of fighting of lambs, cocks and birds.
(44) *śuka-śārikā-prapālana* (*pralāpana*)?-art of maintaining or knowing conversation between male and female cockatoos.
(45) *utsādana*-art of healing or cleaning a person with perfumes.
(46) *keśa-mārjana-kauśala*-art of combing hair.
(47) *akṣara-muṣṭikā-kathana*-art of talking with letters and fingers.
(48) *mlecchita-kutarka-vikalpa*-art of fabricating barbarous or foreign sophistry.
(49) *deśa-bhāṣā-jñāna*-art of knowing provincial dialects.
(50) *puṣpa-śakaṭikā-nirmiti-jñāna*-art of knowing prediction by heavenly voice or knowing preparation of toy carts by flowers.
(51) *yantra-mātṛkā*-art of mechanics.
(52) *dhāraṇa-mātṛkā*-art of the use of amulets.
(53) *samvācya*-art of conversation.
(54) *mānasī kāvya-kriyā*-art of composing verse mentally.
(55) *kriyā-vikalpa-art* of designing a literary work or a medical remedy.
(56) *chalitaka-yoga*-art of practicing as a builder of shrines called after him.
(57) *abhidhāna-koṣa-cchando-jñāna*-art of the use of lexicography and meters.
(58) *vastra-gopana*-art of concealment of cloths.
(59) *dyūta-viśeṣa*-art of knowing specific gambling.
(60) *ākarṣa-krīḍā*-art of playing with dice or magnet.
(61) *bālaka-krīḍanaka*-art of using children's toys.
(62) *vaināyikī vidyā*-art of enforcing discipline.
(63) *vaijayikī vidyā*-art of gaining victory.
(64) *vaitālikī vidyā*-art of awakening master with music at dawn.

Twelve Forests of Vṛndāvana

“The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṇḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana.” [*Śrī Caitanya-caritāmṛta, Madhya-līlā* 5.12 Purport]

Obeisances and Respects

The Krsna Consciousness Handbook (1970)

jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śri śrīmad bhaktivedanta gosvāmī mahārāja ki jaya

“108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Śri Srīmad Bhaktivedanta Swami Mahārāja, who has taken shelter at the feet of Visnu.”

jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śri śrīmad bhaktisiddhānta sarasvatī gosvāmī mahārāja ki jaya

“108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Srī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who has taken shelter at the feet of Viṣṇu.”

ananta-koṭi vaiṣṇava-vṛnda ki jaya

“All glories to Ananta, the couch of Viṣṇu.”

nāmācārya haridāsa ṭhākur ki jaya

“All glories to the ācārya of the holy name, Haridāsa Ṭhākur.”

premse kaho śrī-kṛṣṇa-caitanya-prabhu-nityānanda-śri-advaita-gadādhara-śrīvāsādi śrī-gaura-bhakta-vṛnda ki jaya

“All glories to the flowing transcendental love of Lord Caitanya, Lord Nityānanda, Advaita Ācārya, Gadādhara, Śrī Śrīvāsa, and all the devotees of Lord Gaura.”

śrī -śrī-rādhā-kṛṣṇa-gopa-gopīnātha śyāma-kuṇḍa rādhā-kuṇḍa giri-govardhana ki jaya

“All glories to Śrī Rādhā and Kṛṣṇa, all the cowherd families owned by Gopīnātha, the bathing tank of Śyāma [Kṛṣṇa], the bathing tank of Rādhā, and the hill of Govardhana.”

vṛndāvana-dhāma ki jaya. mathurā-dhāma ki jaya. navadvīpa-dhāma ki jaya

“All glories to the abodes of Vṛndāvana, Mathurā and Navadvīpa.”

jagannātha-purī-dhāma ki jaya

“All glories to the temple of the Lord of the universe at Purī.”

gaṅgāmayī ki jaya, yamunāmayī ki jaya.

“All glories to the sacred Ganges and Yamunā rivers.”

tulasīdevī, ki jaya

“All glories to the sacred plant tulasi, which is offered at the feet of Kṛṣṇa.”

bhaktidevī ki jaya

“All glories to bhakti, devotional service to the Lord.”

sāma-veda-bhakta-vṛnda ki jaya.

“All glories to the assembled devotees.”

Govinda jaya jaya!
Gopāla jaya jaya!
Rādhā-ramaṇa-hari!
Govinda jaya jaya!

“Govinda-the Supreme Lord; jaya-victory; Gopāla-cowherd boy, i.e. Kṛṣṇa; Rādhā-ramaṇa-He who enjoys Rādhā [Rādhā is His pleasure potency]; Hari-the Lord.”

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